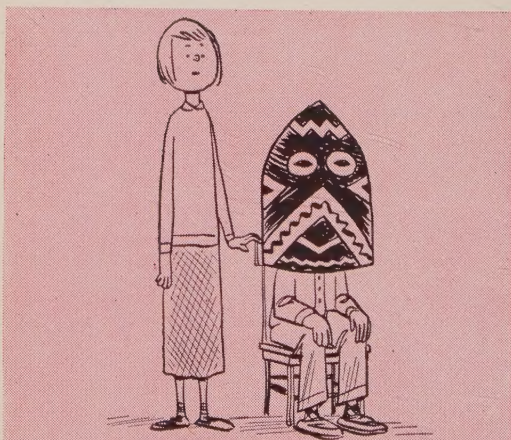


# Youth



*Making the most of my life*

*editor's note* The best thinking today is being done by you teenagers. Why? Because you, above all, are coming to grips with the facts of life. You're forced to do some deep thinking if you're going to be ready to make adult decisions. And you're seeing the world from a viewpoint your parents never knew. Whether for good or bad, you're growing up in a time of expanding prosperity, atomic tensions, rising nationalism, homeless refugees, booming population, scientific surge, motorized mobility, mass morality, television, and a world made intimate by jets, rockets, and satellites. You have opportunities for education never imagined by your parents. And never as now has the world needed sensitive souls, creative minds, and forgiving hearts. You're young enough to be idealistic and old enough to be perceptive. You've got what it takes to make the most of life.



*"Wally will lead us in a discussion entitled, 'It Doesn't Matter What You Believe, Just So You Believe Something.'"*

# Youth

May 22, 1960

Volume 11 Number 1

## Editor:

Herman C. Ahrens,

## Editorial Assistant:

Betty J. Warner

## Editorial Address:

Room 306

1505 Race St.

Philadelphia 2, Pa.

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**MOOCHING**

**or**

**MISSION?**

Do you like to take the easy way out? Do you think it's more fun to receive than to give? Do you think the world owes you a living? Or do you feel that somehow life isn't quite right unless you work for what you get? That giving of your self actually makes receiving more enjoyable? And that the world—past and present—has already given





## PILGRIMS and PIONEERS

### in an unbroken line

you a lot and now it's up to you to do something with what you've got.

In other words, are you a sponger or plunger? A loafer or a launcher? A parasite or a pioneer? A moocher or a missionary?

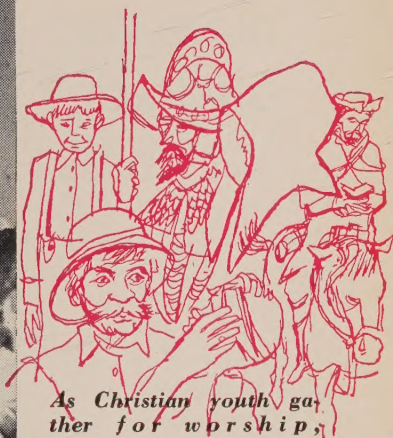
The world is full of freeloaders—spongers, loafers, parasites and moochers! And the disease of free-loading seems to be spreading. You can see it in the algebra class, on the job, on the athletic field, at home. In fact, it has hit the church. And you as a young churchman should be aware of its symptoms and effects on its victims.

Right now you are shaping your own beliefs and ideals and testing them by questions in discussions, by observing others whom you admire,

by practicing yourself what you heard preached, and by helping others in the same search for understanding. In ways we don't realize, our Christian heritage shapes very lives, and the life of our nation too.

By Christian heritage is meant the church's belief in a God who loves and judges men; in the death, and resurrection of our Lord; in the community of persons who by faith continue the work of its Lord. It means the conviction that Christ came for all men and that all persons worthy of our love because they are children of God and that for whom Christ died.

It's not always easy to spot a person who mooches on our Christian



*As Christian youth gather for worship, thought, and play, they are part of a historic line of seekers after truth. Their common symbol is the cross.*

itage. But he's the guy who wants to get something for nothing, take without payment, to receive without giving. He wants to reap the benefits of the other fellow's sweat and money. He hears all about how man can live a better life but won't pass this good news on to others. In effect, by freeloading on Christian heritage he betrays it. How do you know whether or not you're freeloading? And what's wrong with it? Let's take a hard look.

*Freeloading denies our full potential as human beings.* It denies our right to pose as persons. Human beings were created in certain ways for particular purposes. For example, we can use a hammer to prop open

a window but this is not its original purpose. So also you can use human life for freeloading, but this is not the purpose for which we were created. To mooch or sponge or freeload is to use human life for a second-rate purpose instead of releasing that life to its full potential.

To make the most of our lives means taking our place in the human community as responsible persons. Our lives are measured, after all, not by what we get but by what we give. The freeloader's life soon loses the capacity for love, concern, sympathy, sharing, giving—and these are the very things which distinguish man from the apes. ►►►

# DUNGAREE DISCIPLES

on new frontiers

*Freeloading betrays all that we have received.* It's like a runner in the mile relay dropping the baton when it's his turn to run. Today we have the church in our hometown and abroad because in the past the Pilgrims and pioneers who settled in New England, Pennsylvania, the South and the Midwest brought the church with them and shared the "good news" with their children and with those around them. Exactly 150 years ago the American Board of Commissioners for Foreign Missions was founded by the Congregationalists so that men and women could be sent "into all the world" to share their Christian faith. Later, the Reformed and Evangelical families began sending missionaries abroad, too.

So much has been given to us. What are we doing with it?

*Freeloading violates the very nature of the Christian faith.* The Christian church does not exist to make us feel good inside. It exists to make Christ known in all the world. A basketball player defeats himself if *all* of his effort is spent on getting proper food and sleep but he



forgets to learn how to shoot a ball through the basket. The church defeats itself if it spends *all* of its effort on building buildings and soothing members but fails to *live* and stir its members to action.

"God was in Christ reconciling the world to himself," Paul reminds us. And young Christians today share that ministry wherever they live. Good news *has* to be shared; it's too good to keep!

*Freeloading on our Christian heritage won't work, because the needs of the world are too great for us to ignore our responsibilities.* The Christian church today here and everywhere is called to do battle with forces denying human rights and dignity, with modern gods of status, success and materialism with pressures to be spectators, not fish or pure pleasure seekers.

The demands of the world's frontiers are upon us. Unlike the geographical frontiers, these frontiers today are not easily identified.



*Never as  
now has the  
world known  
the need for  
working  
together.  
And youth  
are doing it.*

they exist in the world of the mind and heart and spirit. But they're more important than geography, for they determine what kind of persons we are and the kind of world you will live in as adults. The frontiers of human need are staggering: People need to be released from the prisons of hunger and disease; from the tyrannies of "hate stare," *apartheid* (South African segregation), and the stigma of second-class citizenship; and from bondage to superstitions, half-truths, and false gods.

The world is giving birth to new nations and rebirth to old ones. But the things for which they will stand are dependent on what Christians do in this country and everywhere. In a world made intimate by jet travel and military power, the distance between men and nations matters very much.

**MODERN CHRISTIANS ARE THEREFORE CALLED UPON TO WORK ON THESE FRONTIERS OF IDEAS AND NEEDS AND SPIRIT.**

But the calling is not to an impersonal something or even to a great idea. The call is to love God with all of our being and our neighbor as ourselves. The call is to give ourselves to Jesus Christ and enlist ourselves in the mighty force which is his church. It's as simple and as complex as sharing the love which we ourselves had known in Christ.

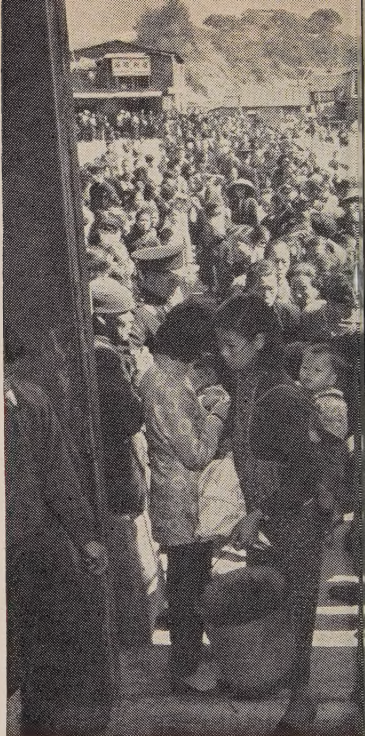
—EDWARD A. POWERS



You, too, can be a pioneer. Wherever you find the unknown or unachieved, you will find a frontier for you to tackle. And there are certainly many unexplored ideas and unachieved ideals. The church has long been a pioneer on many frontiers. Where there's sickness, there's need for healing; where there's ignorance, there's need for knowledge; where there's insecurity, there's need for faith; where there's loneliness, there's need for fellowship. Where there is one person who does not know Christ as Lord, there is need for mission. Your own front yard might be your first frontier.

on the frontiers  
of a sick world . . .

# *healing*

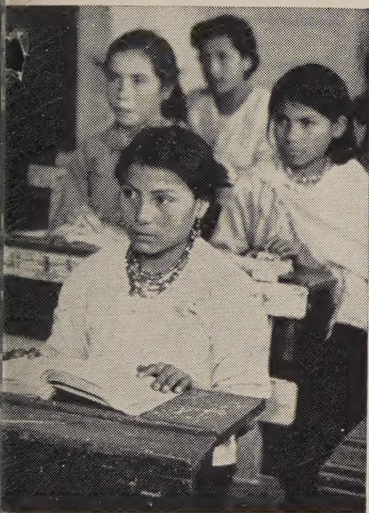


Disease strikes at us in many ways. Whether it be a sick mind, a sick soul, or a sick body, the church has through the centuries followed the example of the Good Physician. In New York City, a pastor counsels with a mixed-race teenager. In Hong Kong, refugees receive food and clothing. In El Salvador, young girls learn to read. In Ghana, Muslim parents anxiously await the doctor's diagnosis of their sick child. But there is still a great need for pastors and counselors, social workers, for teachers, and for doctors.

## why I'm here



**Paul Streich**  
*missionary  
in Ecuador*



I am here because I believe something. I believe that the Christian faith must be made relevant to the needs of "the least of these"—the economically and spiritually impoverished of the world who happen to be found by the millions in Latin America, Africa and Asia.

I am here because I believe that it is time that Christians should humbly confess the white man's crime against the darker races—a crime which echoes here through the sickness, squalor and servility of a once great people, the Indians of the Andes, and their kinfolk throughout the Americas.

I am here because I believe that God wants his Book to be an open book and not to be considered forbidden reading; because I believe that Christ and not Mary is our Mediator; because I believe that Salvation is God's gift and not something sold by a priest.

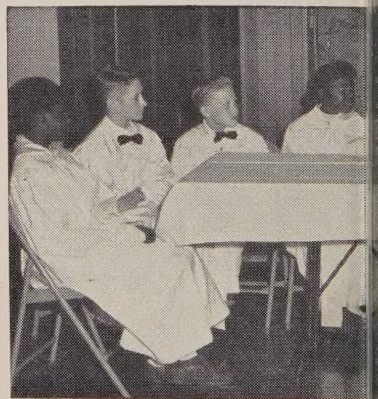
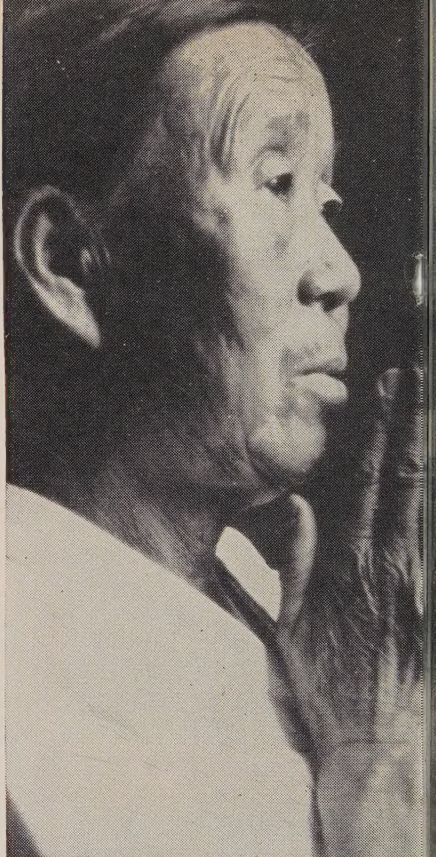


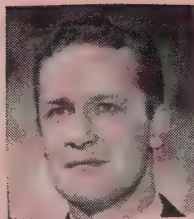
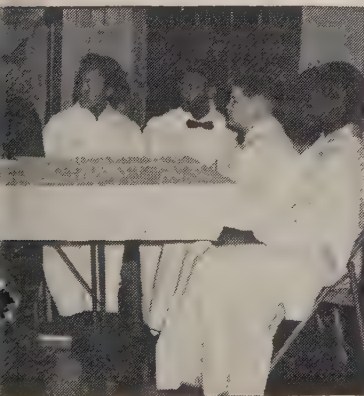
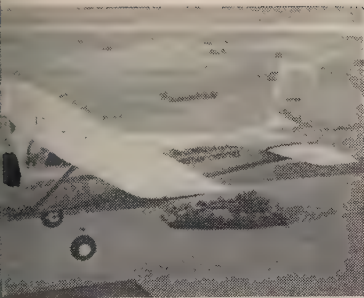
I am here because I believe that God demands more than our idle dreams to fashion the beloved community; because I believe that the Author and Perfecter of our faith desires to mold the hearts and minds and hands of dedicated disciples to make human brotherhood a living reality.

for facing the future  
in the atomic age . . .

# *faith*

Finding security is hard in this age of uncertainty. Money won't buy security. Even the wealthy tremble. When all else fails, what is left to sustain us? Some say they have found the answer—an Indian family at worship, a praying Korean woman, a flying evangelist in South Dakota, a youth group on vesper hill, a confirmation class at its first communion. God is with us. He loves and forgives us. His son has shown us the way. And it is a good way.





**Rudy Raber**  
*pastor*  
*in Cleveland*

We talked one breakfast time about life vocations. "I think," my father said to me, "that you ought to be a minister." I was not impressed.

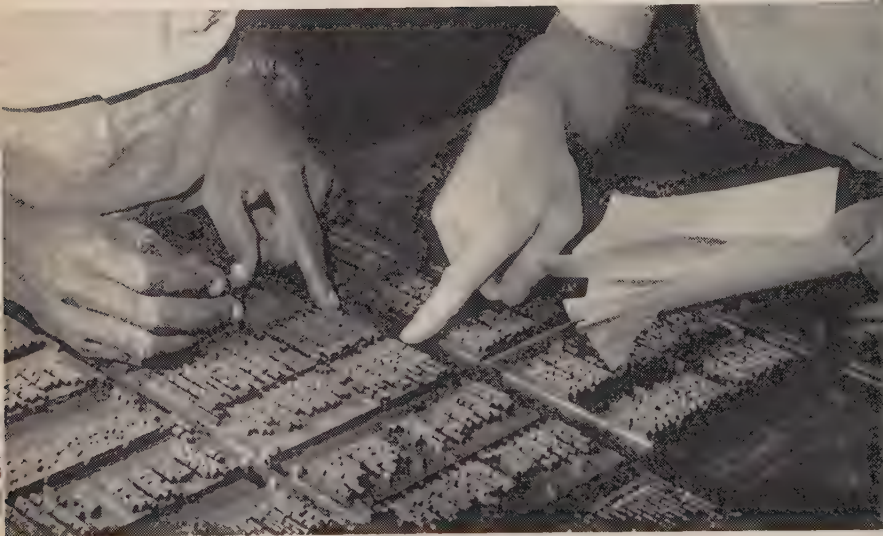
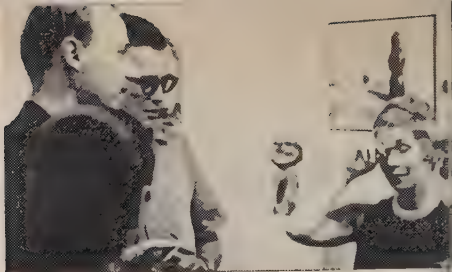
In the basement of a store I helped my pastor with some Saturday mimeographing. "The ministry," he said, "requires seven years of educational preparation." It seemed like an awfully long time.

So it was that the seeds were sown; the idea grew and the alternatives became less and less.

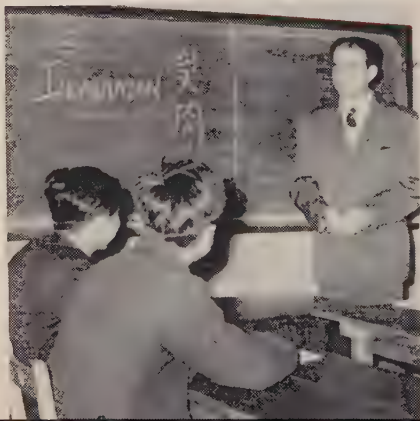
I am here because there have been people in my life who counseled, urged, directed, nagged, helped, pressured, encouraged, scolded and loved me. They were parents, teachers, pastors, children, old timers, friends, church people and people who were very un-church.

I have never seen a vision or dreamed a dream but I have heard God speak and felt his hand on me. It was always a human voice and a human hand at the time, but afterward, when all the pieces had fallen into place, I have known who it really was. It was One who, in an infinite number of apparently inconsequential happenings, shapes and directs my life. I am not a volunteer; I am a conscript.

on the horizon  
for lonely millions . . .



# *fellowship*



The world is changing fast. the change is shaking human foundations. Beatniks rebel. Negroes see the light of human dignity. Dedicated men see hope in us. And teens are baffled by the confused adult world. Jesus said, at the heart of life is the right relationships—love of God, love of neighbor, and love of self. ▼

why I'm here



**Robert Meyer**  
*missionary*  
*in Japan*

No one pretends that missionary service is easy—though it is a great deal easier than it used to be, it still is not easy even in Japan where no physical hardships are involved. But everyone ought to know, and, most of all, young men preparing for the ministry ought to know, that the work of a missionary is rewarding in the way that very little work at home can be rewarding. I admire the devotion and sacrifice of the Christians of Japan. It is thrilling and exciting to have such people as these call you their friend and colleague, to offer you a share in the work which is their life.

And as missionaries of the new era, my wife and I are sure that never have there been such challenges and opportunities as in these days. There are no primrose paths, to be sure. But for those who enjoy a good fight without constant reference to the scoreboard, who want to give their best to Christ without inquiring whether fame, fortune, or tickets to the World Series are thrown in—for those, in short, who care about the fate of men, I cannot conceive of any career more rewarding than that of a missionary. May God send us more.



## *“... why the South Sea isles?”*

teens from Newton Centre, Mass., interviewed  
a short-term missionary home from Micronesia

*This interview with Robin and Anita Tetzloff was arranged by Rev. Howard Boardman. The young people taking part are members of the First Church of Newton (CC), Newton Centre, Mass. The following are excerpts from an actual taped interview.*

### **Where's Micronesia?**

In the South Pacific. Micronesia is actually a group of islands. It's a trust territory of the United Nations, but the United States has responsibility for administering its government. I worked on the island of Ponape.

### **Did your wife, Anita, work there, too?**

No, Anita and I were married last summer when I returned after two years in Micronesia. She did not go abroad.

### **What's it like in Micronesia?**

You've all seen the pictures of the Pacific islands. Some of you may have seen the cinerama, "South Sea Adventures." Well, I found Ponape quite similar to these pictures. There are not many Americans on the island. It's mountainous, has lots of tropical foliage, and the people travel mostly by canoe or boat.

### **Are there any towns or cities?**

There's one city. It has perhaps two or three thousand people in it. The rest of the island has small villages on it. The village is like the town system here in New England. It has a church in the center of the village and the people live all around



*Huddled around Anita and Robin Tetzloff were Ginger, Martha Lee, Barbara, Judy, Tony, Jay, and Ben.*



—perhaps two or three miles from the center—and there might be a store in the center. But not a way as we recognize it.

**Why did you go there, Mr. Tetzloff?**

I guess it all started one summer at the Iowa Church Camp. As I was counseling and working there, I met a lot of kids, missionaries, and kids from other countries who came to the camp. And one of the fellows who came was from Micronesia. He was going to school at Goshen College in Indiana and taking up education. He was planning to go back and become a superintendent or principal of the junior high school in the Marshall Islands, a government

school. During the time he was at camp, we visited and got to know each other. He taught me many things. Many times he suggested that I come and teach in the school in Micronesia, a government school. You might say this is where I first got interested in going out to a different country. All during the summer I sort of thought about this, off and on. And in the fall of that year, I heard that there was a position open in the mission school in Micronesia, but on a neighboring island. And as I talked with some ministers in Iowa and also corresponded with the American Board, I finally came to the decision that I would like to take the position. Ac-



## *“Do they wear Western clothes?”*

tually, I was not to be a career missionary, but a short-term missionary. I was to be an assistant missionary, teaching social science, science, and music in the junior high school and music in the junior college theological seminary.

### **Were you the only missionary there?**

No, there was another missionary family, plus a young man and his wife from the Marshall Islands. They taught the subjects that dealt with church history, theology, and ethics. In addition to the subjects I taught, I was recreation chairman, organizing games, such as volleyball, softball, and track meets with other schools there.

### **Were there other schools?**

Yes, a Catholic school and a government school. Students from all of the schools mix a lot, especially in the summer. Students in the three schools come from all over the island and sometimes from other islands. It's not all Catholics on one part of

the island and Protestant on another. And the people feel proud of their religious traditions which run deep. I don't know how long the Roman Catholics have been there, but Protestant missionaries from Hawaii came in around 1850.

### **What do they look like?**

The boys in our school were generally short and strong. They don't wear shoes most of the time so their feet are tough as iron. They're out a lot fishing, climbing trees, and working on their lands, so they are strong.

### **Do they wear Western clothes?**

Yes. They have both. When they're in their homes, they have a tendency to follow their own customs. The boys wear a garment which is like a big long gigam towel, and they wrap it around their waist and tuck it in, and they wear shirts with it. But when they come to school, a lot of the fellows wear shirts and stockings. While there I noticed

ore my shoes, but a kind of Japanese sandal. They were trying to become more like us and I more like them.

**What about the girls?**

The girls wear dresses just like you do. When the missionaries first came, they dressed in straight dresses without too much waist to them. The older women still have a tendency to wear such dresses, but the girls come to school very clothes-conscious.

**What's the role of the teenager in modern Micronesia?**

A teenager in Micronesia is a teenager until he's in his twenties, and perhaps—sometimes he's thirty years old before he's considered a grown man.

**What do you feel you gained from your experience in Micronesia?**

I think I gained a very much wider understanding of the people of the world. I found out that a person from America is not necessarily so wonderful. And even though you go and think you're humble, you're really not. You go and sort of show off your knowledge and your talents in some way or another. All people do this. It did not take long for me to find out that as far as getting along in the island was concerned, I was very ignorant.

I couldn't climb a cocoanut tree to get a cocoanut. That's really difficult. It's not really too hard to climb up, but try to get back down again—that's really difficult! You either burn the soles of your feet or burn off the skin on your hands, or you just drop.

And I found out that even though I knew how to fish in the streams in Iowa, I did not know how to fish in the lagoons of Ponape.

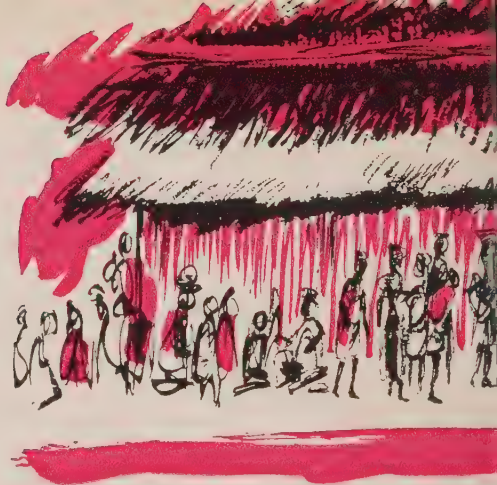
And it's a very humbling experience to be away. It woke me up to the fact that other people have cultures and have ways of doing things that are just as good as ours.

**Why did you come home?**

I was sent out for two years, but I could have stayed another year, but decided to come back after my second year. For two reasons. One's very obvious—I wanted to get back to become acquainted again with this young lady. And also I had enrolled in Andover Newton Seminary before I left and so I came back to continue what I had planned before. Even if I decide to go back again—and I just might—I still think it important to come home and go through seminary. I think it is very important for a missionary to have seminary background, no matter what your type of work. You must have at least some Bible study background.

**What would be your reasons for going back?**

If I should not go back, I think my reason would be that I had been led to some work here at home that I felt very worth while. It has sort of been my plan all along to work on the college campus as a campus minister. If I decided to go back to Micronesia, it would be because I have been called to fulfill a need which has again arisen. This problem is still in my mind. ▼▼▼



## I discovered the church's mission here

*These youth  
learned a new  
slant on mission.  
Several found  
it at home.*

Teens are at work in the church. On the following pages are quotes from young people who have discovered the church's mission in their own experiences. What are these teens saying to you?

First, *become a "minister."* Our Protestant heritage tells us that we are *all* ministers. Everyone of us is called to witness, to minister. That's what the "universal priesthood of all believers" means. Take your role as "minister" seriously. Next, *serve others.* It works wonders for them—and for you. As we try to serve the best interests of those about us, we find the greatest meaning in our own lives. *Be alert to the needs of others.* Keep your eyes and ears open. Read widely and wisely. We need to be informed to know the needs of others and to be able to respond properly. *Take part in the life of your culture about you.* What are the needs and attitudes in your home community which might need working on? You may find yourself in the minority. But in the long run, if the minority is right, they will shape the future. This is the way in which Christians can help redeem and transform the culture. Did the pagans in Paul's day accuse the early Christians of "turning the world upside down"? As you think, work and worship, you begin to discover for yourself the church's mission here.



## *by visiting a hospital in Africa*



**Mark Blum**  
**Omaha, Nebr.**

The meaning of the church's mission was re-affirmed for me this summer when

I went to Angola, Africa, as an observer in a mission hospital. Skeptically, I questioned all aspects of mission life and policy.

I wondered if greater fields of mission enterprise were being neglected here, while the gospel was taken to the bush people of Angola. Also, was our offering of Christianity taken by the indigents only as a means of reaping economic and social harvests, or was this faith and way of life an end in itself? Do we incorporate our ideas into their cultural system or does Christ require a total change of living patterns?

There in a land where fatalism is inherent and where every aspect of life is ruled by evil spirits or the witch doctor, Christ brings a new and refreshing way. From these people whose language and thought are so simple that they are unable to express such things as "thin," "fat," "weight," "gain," or "loss," I learned that Christianity is their only hope, *as they see it*, of a life free of fear and full of hope. This freedom is obtained only by a radical change in their thought and society. Here then is a way of life, whose basic truths affect even these people so that I, a skeptic, cannot doubt the church's mission.

# I discovered the church's mission here

*working as  
a one-year  
volunteer*



**Clarice  
Von Roekel  
St. Louis, Mo.**

My year of Voluntary Service was spent at Caroline Mission, a community center in the heart of St. Louis, Mo. Most of my time has been occupied with the weekday nursery school. What is the church's mission to these pre-schoolers? At first you might think it wouldn't be a great deal, but you must realize that the basic foundations of life are laid in the first six years of life. It is important that the church's mission reach them. At this age these children are learning to live, work and play together. They are also learning about the real meanings of Christmas and Easter. In many homes all they learn about is Santa Claus and the Easter bunny. The pre-schooler needs to know the basic Christian principles now, not later.

When a person realizes the need for a young child, they get a better outlook and feeling for the adolescent teen-ager and adult. Caroline Mission has many inner city problems. The people need help, understanding and security. Not money, but something lasting for them to cling and hold to. The Christian faith is the answer, and we at Caroline Mission are doing much to bring this faith to the people of the community.

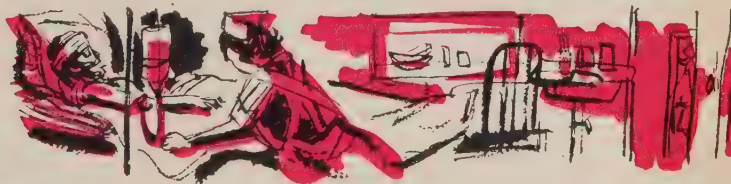




**Jim Rule**  
Castro Valley,  
Calif.

## *in making a stand on open housing*

Most significant to me among my experiences with the church has been my contact with the housing covenant idea. Frequently we are not aware of the complex and acute nature of the racial problems with which we are actually quite closely involved. We often do not realize that social and economic pressures create situations of segregation in many neighborhoods throughout the "enlightened" northern and western areas of the United States. Since this situation exists because of the indifference of the majority of home owners, we are all guilty. I was impressed and deeply excited when my church, working with the state Pilgrim Fellowship Action Commission, decided to take a positive stand on this issue. The stand was taken in the form of a "housing covenant," a statement of belief in the practice of open housing. This statement was widely discussed and pondered by the various organizations of our church and among its members. The result was nearly 500 signatures indicating agreement with the covenant. These signatures represented positive, constructive involvement in the solution of a most difficult and shameful problem. Here is proof that the Spirit of Christ is still alive and working among his followers.



**Elaine Munzinger**  
Overbrook, Pa.

## *at the bedside of the lonely patient*

Being a student nurse and caravaner have much in common. And in both capacities, I discover the church's mission. First there is the wonderful opportunity of meeting and working among many interesting people. And second, one receives the greatest satisfaction in trying to share small things with someone else. As a student nurse, I am still a caravaner in a sense of the word. The only difference is that the work being accomplished is on an individual basis. We, as workers on the team of the church and the medical profession combined, try to have our patients realize their purpose in life as a servant of God and his Son, the great physician.

# I discovered the church's mission here



*in all things  
I do here  
and now!*

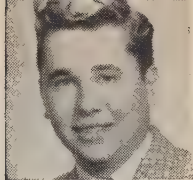


**Ethel Raggio**  
**Reno, Nev.**

I started to think concretely a few nights ago about what the mission of the church means in my life. My thoughts concerned work camps, caravans, projects . . . (the list continues). I realized that these do not present the total reality. In my contemplation, three terms were primary—the place, the individual, the time. The *place*, my community—the *individual*, me in my everyday existence—the *time*, now. Because of my “idealistic” youth, I tend to try to do things and think on too grandiose a scale. The result is sometimes disappointment as I meet the thick wall of realism. I wonder how many young people realize that everything they do here and now is a living example of the mission of the church? The lonely youth at school whom we welcome into our group. The mixed-up person whom we try to help. The love that we show to all people, the love that stems from concern and understanding; love, not because it is our obligation, but because we *want* to; love that prompts us to action. This is a great part of the here and now mission manifesting itself through your life and mine.

## *then on a caravan helping others*

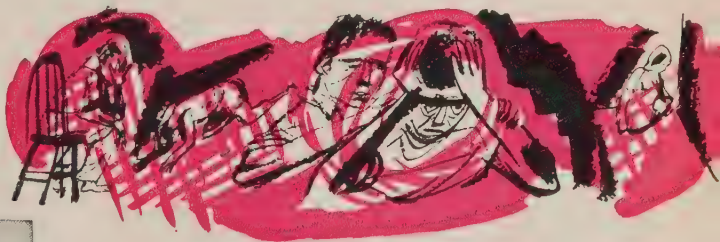
It's hard to write something serious when in the same room 62 of my Air Force buddies are busy, too, each with his own special project—some noisy, some quiet. But I think I can safely say that I discovered the church's mission in caravanning. Just nine short months



**Wayne Ingalls**  
**Lackland, Tex.**

I was a member of a caravan team in Pennsylvania—an experience I shall never forget. An experience that will live on for many years to come.

Those short but well-filled six weeks showed me many different sides to the church's mission. First of all was the work with the different races, then the satisfaction of helping someone. Helping someone—this is the church's mission!

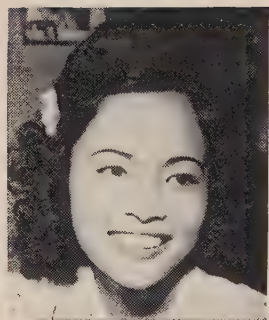


**Jimmy Bell**  
**Marthasville, Mo.**

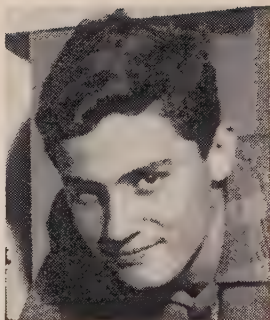
## *by loving the unlovely among us*

The church is reaching into every area of man's life to bring shelter, love, and hope. Often we think of missions only in terms of foreign places. However, the church serves in our own back yards, although we are often unaware of her presence. As I work at Emmaus Home, it has been a very rewarding experience to see

the church's mission among feeble-minded and epileptics who would have a difficult time living in a normal society. Many times this involves "loving the unlovely" and caring for those unable to care for themselves. In such a situation the church must provide more than just shelter and food, but her mission is also to provide the love which families aren't usually present to give, to establish a normal community in an abnormal situation, to provide security so that each patient can live as rich and full a life as possible. Often our society people misunderstand and laugh at those whose abilities are more limited than our own. By establishing a community for these people, the church assures them of Christian love, of being understood, and of having the opportunity to develop their abilities as best they can. I found a new mission here!



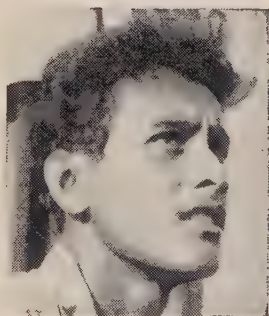
1.



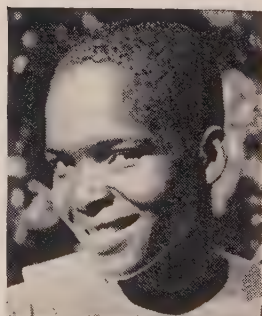
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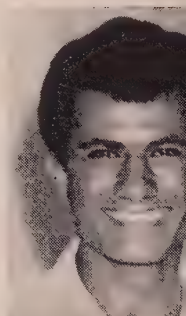
7.



2.



5.



8.



3.



6.



9.

# PHOTO QUIZ

Can you name the homeland of the young people pictured on these two pages? They come from 12 of the 24 countries (listed below) in which the United Church of Christ is at work with personnel and financial support. For answers to this photo quiz, see page 30.

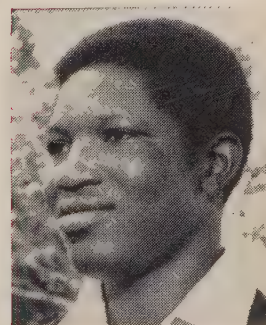
Angola	Lebanon
Ceylon	Mexico
Ecuador	Micronesia
France	Okinawa
Ghana	Philippines
Greece	So. Rhodesia
Honduras	Syria
Hong Kong	Taiwan
India	Togo
Indonesia	Turkey
Iraq	Union of
Japan	So. Africa
United States	



10.



11.



12.



## *How can God help me?*

**JOHN CRAWFORD  
WRITES ABOUT:**

**THIS BUSINESS  
OF LIVING**

**QUESTION:** I am puzzled about this matter of following God's will, especially when it comes to choosing a life vocation. Can't I have a good, high-paying job that I enjoy and still be a good Christian? Isn't that what is really meant by following God's will in our lives?

**ANSWER:** The whole will of God for anyone has never been simply to be *good*, but rather to be *good for something*. Too many young people grow up believing that just being "good" is enough. Not stealing, not getting drunk, not doing this or that.

But if you really pick up the high challenge to seek God's will for your life and follow it, you will swiftly discover that your new life will have to be positive in ten thousand ways. God intends you to prepare yourself to fit into his scheme of things where you are most needed. This is vastly different from being asked to work occasionally at an easy job that needs no preparation, yet seems to pay good wages.

Abraham Lincoln might have side-stepped years of heartaches and an assassin's bullet just by being a big city lawyer. And Jesus could have become the best carpenter in Nazareth.

Yet he told his mother, "I must be about my Father's business." The choice was a costly one, if you look at it from some of today's viewpoints about success standards. It was a trip over all sorts of temptations to put personal prestige and power-

and just plain drive for dollars—  
ahead of everything else in life.  
Sometimes we even camouflage these  
real desires beneath neat phrases  
about service to others, when all the  
time we are concerned that we our-  
selves profit.

Picking up the great challenge  
God has in mind for us often de-  
mands making choices that are de-  
cidedly against some of our own de-  
sires. We have to try to fit into  
God's scheme of where we may be  
most needed, not where *we* happen  
to want to be. These two are vastly  
different in many cases.

One may bring many temporary  
rewards and feelings. The other will  
bring the only steady sense of worth-  
whileness to your life that is pos-  
sible.

Ask the country doctor who chose  
to help the widely spaced families  
in his sparsely settled rural area.  
Ask the young woman who put  
aside a life of luxury in a wealthy  
little town and prepared herself to  
do a marvelous job as a nurse in a  
crowded city hospital.

The kind of challenge to service  
that is bound to come out of a per-  
sonal encounter with God to dis-  
cover his will for us is never a soft  
bargain. Halfheartedness has no  
part of it. Jesus was joltingly clear  
about it when he said, "... Who-  
ever would save his life will lose it;  
and whoever loses his life for my  
sake, he will save it. . . ." ▼▼▼

(Copyright 1960. All rights reserved.)



*"I long for the day when people  
will say the words 'teen-ager' as  
if it were a person and not a  
disease."*

## youth in the news . . .

### Early Dating Hurts Studies, Teachers Say

In a recent survey among grade school and high school teachers across the nation, 80 per cent agreed that young people start dating earlier now than at any time in the past. Of those interviewed, 45 per cent thought dating had an adverse effect on scholarship (compared with 37 per cent who felt otherwise); 35 per cent thought it had a bad effect on discipline (52 per cent did not); and 28 per cent felt it had a bad effect on student health (50 per cent did not).

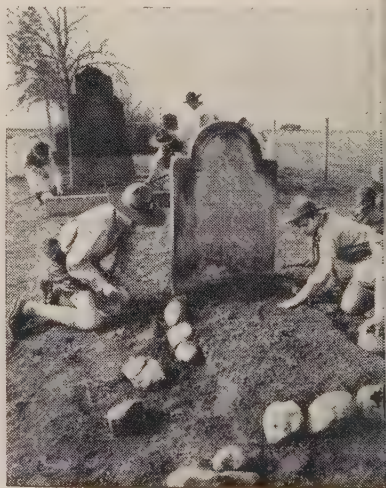
As for going steady, 51 per cent of the teachers regarded the practice as bad for their students and only 3 per cent thought it good. Another 39 per cent hadn't decided on the effect of going steady.

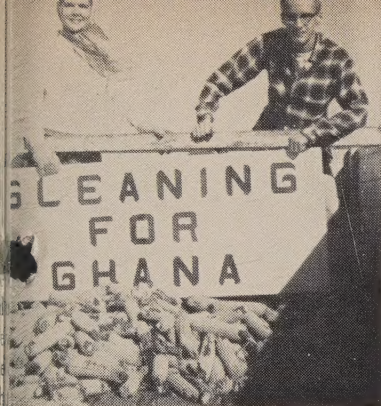
Among the special problems created by students going steady, the teachers listed: pregnancy, early marriages, lack of interest in school activities, decreased efficiency in scholarship and athletics.

*Remembering the evil days of the Nazi past, German Boy Scouts are repairing an abandoned Jewish cemetery at Bad Kreuznach, Germany. With tools supplied by a nearby U.S. army unit, the boys are working in spare time on weekends.*

### Training Is Answer to Teen Auto Accidents

Available statistics leave no doubt that teen drivers in general are more accident-prone than adults. A recent study found that teens were involved in accidents at a rate in excess of two and one-half times that of all drivers. How can these unhappy findings be altered? The answer, according to safety experts and educators, is education such as that offered in high school driving courses. Recent studies confirm the opinion of one safety expert. "Every graduating high school student had the benefit of driver education," he says, "the number of accidents could be cut in half."





*Gleaning a 100-acre corn field on a cold fall day was the Christ's Workday project of youth of Central Church, Jefferson City, Mo. The result was a mission gift of nearly \$100.*

## Iowa Delinquents Stress Need for Religious Training

Five teen-age Iowa boys who have had stern experiences with the law were asked: "If you were married, what would you do to keep your children out of trouble?" All five are in the Eldora, Ia., boys training school—an institution where delinquent boys are sent. All emphasized religious training.

"Children should have good religious training and background," one youth said. "I would see to it that they had a proper education. I would take time out to do the things they wanted to do, I'd try to understand their problems, to help them out, and to make sure they did the right things."

"I would teach them the Ten Commandments and have them learn to obey them," answered another lad. "I also would teach them to respect all people of authority. Above all, I would teach them that time doesn't pay."

A third youth said: "I think that if you teach your children the Golden Rule and then to apply it, there would be no danger of children getting into trouble."

Another boy added that he would teach his children to learn to "respect their parents" and "how to become members of a happy family group working together. . . ."

"Proper respect for the law," was emphasized by the fifth boy. "I would teach them," he added, "to always tell the truth—even though it may hurt at times."

## 63% Plan for College; But Only 22% Have Money

Sixty-three out of every 100 students expect to go to college upon graduation from high school—but only 22 of these students will have enough money on hand to meet college expenses. So reported a recent nation-wide poll conducted among 7276 high school students. Of those who appear to need some financial aid, one in four is not certain how he will raise the money. The remainder expect to finance their college by part-time work or through a scholarship or loan.

## How to use this issue:

If you have found this issue interesting, why not share it with others? Since wider use of this special issue was anticipated, extra copies were printed and are available.

- Give a copy to that friend of yours who might find this issue especially helpful.

- You might wish to suggest that a special program in your youth fellowship be based on this issue of *Youth* magazine. The theme might be "Making the Most of My Life" or "What Does Mission Mean for Me?"

- Buy extra copies of this issue to place in your church's literature rack.

- If any items in this issue have raised questions in your mind about opportunities for service or about the work of the church at home or abroad, write either to Rev. Loy Long, American Board, 14 Beacon St., Boston 8, Mass., or to Rev. Herb Muenstermann, Board of International Missions, 1505 Race St., Philadelphia 2, Pa.

- Share your copy with your parents, or minister, or friends who might be interested in you and your future.

For extra copies of this issue, send five cents per copy to *Youth* magazine and your order will be filled.

Answers to photo quiz on pages 24 and 25: 1. Philippines; 2. Micronesia; 3. Honduras; 4. Turkey; 5. South Rhodesia; 6. Hong Kong; 7. United States (Indian); 8. 19. Greece; 10. India; 11. Japan; 12. Ghana.

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## CREDITS FOR THIS ISSUE:

PHOTOS: 1, Edward Wallowitch; 3, 5, 7, 11, 13, 24, World Council of Churches; 8, 12, Howard Snider; 14, Church World Service; 9, 12, 24, Toge Fujihira; 9, 25 Stanley Wilke; 9, 24, Department of Mission Education (ER); 10, United Church Women; 11, 12, 24, 25, Missions Council (CC); 10-11, Lou Hu; 11, Women's Guild; 13, Max Tharpe; 15, 16, Howard Boardman; 24, A. Devaney; 24, 31, Friendship Press; 28, United Press International.

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AUTHORS: Rev. Edward Powers, General Secretary of the Division of Christian Education (CC); Paul Streich, missionary located at the mission farm, Hacienda Picalqui, Ecuador; Rev. Rudy Raber, pastor of Hough Avenue Church (ER), Cleveland, Ohio; Rev. Robert Meyer, missionary in industrial evangelism in the Osaka-Kobe area, Japan; Dr. John Crawford, clinical psychologist with special interest in youth and their problems; and prayer (32) by Rev. Theodore S. Horvath, Associate Executive Secretary, Missions Council (CC).

## new books on a new world . . .

In a fast-changing world, new frontiers are opening up to Protestant Christians. If we are to make the most of these opportunities, we should be informed. Among its books for 1960-61, Friendship Press has published the following for teenagers. Three of the authors are from the United Church of Christ—Henry Tani, Frances Eastman, and Lael Henderson.

### WHOSE WORLD?

by John S. Wood

This handbook on international relations describes revolutionary forces in today's world and defines young Christians' responsibility and role in international relations with specific illustrations.

Paper \$1.00

### TURNING WORLD

by Betty Thompson

With text and photographs, rapidly moving from continent to continent, journalist reports on ways Christians are coming together to work out concerns and questions.

Paper \$1.50, Cloth \$2.95

### YOUTH AND THE WORLD-WIDE MISSION

A Guide to Study and Action

by Henry Tani

Paper 65 Cents

### WE BELONG TOGETHER

by Frances Eastman

Readers will discover no matter where Christians are in the world, all face the same questions and compelling urge to witness. (For junior highs)

Paper \$1.50, cloth \$2.95

### IN STEP WITH TIME

by Fred Cloud

Re-creation of the rich heritage left by missionaries in America from 1607 when the first settlers landed in Virginia to the present day. A look into the future reveals how home missions stays "In Step with Time."

Paper \$1.50, Cloth \$2.95

### IN UNBROKEN LINE

by Amy Morris Lillie

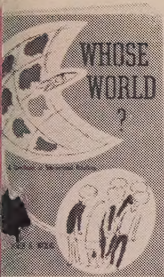
Story of the spread of the gospel from Asia Minor to America. Points to ways junior highs may participate in the church's program as it looks to the horizons.

Paper \$1.50, Cloth \$2.95

### HOW TO USE "IN UNBROKEN LINE"

by Lael A. Henderson

A study guide for junior highs. Paper 65 Cents



Lord of life and of history,

Open my eyes that I may see—

the greatness of thy plan for reconciling mankind into one human family under thy Fatherhood,

yet the obstacles which frustrate thy purpose:

the arrogance of those who put their will against thy will;

the blindness of those who pursue their petty ways;

the groping of those who, not having heard of thee, are captive to lesser gods.

Open my mind that I may learn—

how my life may find its greatest purpose in laboring with thee for the fulfillment of thy plan for mankind:

teaching the young and old;

healing the sick in body and soul;

directing men in ways of work and worship;

sharing knowledge and skills that the children of men may have daily bread;

leading peoples and nations, races and clans into unity and peace.

Open my heart that I may find the spirit of Christ—

leading me into breadth of knowledge and depth of understanding;

directing my mind and molding my spirit;

disciplining my habits of thought and of work.

May I show forth thy love and serve as thy emissary in all the relationships of life—

in my home and in my community,

and wherever thou wilt send me and take me, in all the world.

Through Jesus Christ. AMEN.